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CALIFORNIA PLACE NAMES OF  
INDIAN ORIGIN

BY

A. L. KROEBER

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The origin of many place-names in California which are of Indian derivation is very imperfectly known, and has often been thoroughly misunderstood. There is no subject of information in which rumor and uncritical tradition hold fuller sway than in this field. The best literature dealing with the topic—and it is one of widespread interest—contains more errors than truths. The present compilation, in spite of probably embodying numerous misunderstandings and offering only doubt or ignorance on other points, is at least an attempt to approach the inquiry critically. It is based on fifteen years of acquaintance, from the anthropological side, with most of the Indian tribes of the state. In the course of the studies made in this period, geographical and linguistic data were accumulated, which, while not gathered for the present purpose, serve to illuminate, even though often only negatively, the origin and meaning of many place-names adopted or reputed to have been taken from the natives. Authorities have been cited where they were available and known. If they are not given in more cases, it is because unpublished notes of the writer are in all such instances the source of information.

The present state of knowledge as to place-names derived from the Indians is illustrated by the following example. There are nine counties in California, Colusa, Modoc, Mono, Napa, Shasta, Tehama, Tuolumne, Yolo, and Yuba, whose names are demonstrably or almost demonstrably of Indian origin, and two others, Inyo and Siskiyou, that presumably are also Indian. Of these eleven, Maslin in his officially authorized list, cited below, gives two, Mono and Yuba, as being Spanish; he adds Solano and Marin, of which the first is certainly and

the latter probably Spanish, as being Indian; and the only etymologies which he mentions—those for Modoc, Napa, Shasta, Tuolumne, and Yolo—are all either positively erroneous or unverified. The lists by other authors, which include the names of less widely known localities, are as a rule even more unreliable. The prevalent inclination has been to base explanations of place-names of Indian origin not on knowledge, or where certainty is unattainable on an effort at investigation, but on vague though positively stated conjectures of what such names might have meant, or on naive fancies of what would have been picturesque and romantic designations if the unromantic Indian had used them. It is therefore a genuine pleasure to mention one notable and recent exception, the *Spanish and Indian Place Names of California* of Nellie Van de Grift Sanchez, a really valuable work which unites honest endeavor and historical discrimination with taste and pleasing presentation.<sup>1</sup>

To avoid an array of foot-notes, most references have been cited in the text in a simplified form, which will be clear upon consultation of the following list.

MASLIN: Prentiss Maslin. I have not seen this work, printed for or by the State of California, in the original. It may be more accessible to most readers as reprinted as an appendix to John S. McGroarty's *California*, 1911, pages 311 and following. As the names follow one another in alphabetical order, page references are unnecessary.

GANNETT: Henry Gannett, "The Origin of Certain Place-Names in the United States." U. S. Geological Survey, Bulletin 197, 1902. As this is also an alphabetic list, page references have again been omitted.

BAILEY: G. E. Bailey, "History and Origin of California Names and Places," in several instalments (the pages indicated in the table of contents for the volume are in part erroneous), in volume 44 of the *Overland Monthly*, San Francisco, July to December, 1904. The Indian section is arranged alphabetically and begins on page 564.

POWERS: Stephen Powers, "Tribes of California," being *Contributions to North American Ethnology*, volume 3, Washington, 1877.

MERRIAM: C. Hart Merriam, "Distribution and Classification of the Mewan Stock of California," *American Anthropologist*, new series, volume 9, pages 338-357, 1907.

BARRETT, POMO: S. A. Barrett, "The Ethno-geography of the Pomo and Neighboring Indians," being pages 1 to 332 of volume 6 of the present series of publications. Page citations follow the title, in references in the present text made to this and the following works.

BARRETT, MIWOK: S. A. Barrett, "The Geography and Dialects of the Miwok Indians," pages 333 to 368 of volume 6 of the same series of publications.

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<sup>1</sup> San Francisco, A. M. Robertson, 1914.

KROEBER, MIWOK: A. L. Kroeber, "On the Evidences of the Occupation of Certain Regions by the Miwok Indians," pages 369 to 380 of the same volume as the last.

KROEBER, SHOSHONEAN: The same, "Shoshonean Dialects of California," volume 4, pages 65 to 165, also of the present series.

KROEBER, CAHUILLA: The same, "Ethnography of the Cahuilla Indians," pages 29 to 68 of volume 8 of the present series.

Several important original sources, such as Hugo Reid in the *Los Angeles Star* of 1852, and Alexander Taylor in the *California Farmer* of 1860 following, are referred to or partly extracted, so far as Indian place-names are concerned, in the above works.

The number of California place-names taken from the several California Indian languages varies greatly. In general, Spanish occupation has been more favorable than American settlement to preservation of native designations of localities. The distribution of positively and probably identified names, according to their source from the various families of speech, is as follows:

Shoshonean	33	Maidu	7
Chumash	28	Yuki	6
Miwok	26	Athabasean	4
Wintun	25	Salinan	2
Yurok	16	Shastan	2
Yuman	15	Washo	1
Pomo	13	Lutuami	1
Yokuts	9	Wiyot	1
Costanoan	7		

Karok, Chimariko, Yana, and Esselen have furnished no terms to modern California geography.

Such obviously imported names of Indian origin as Cherokee, Seneca, Mohawk, Oneida, Tioga, Sequoya, and Maricopa, have not been discussed in the present account.

## THE NAMES

*Acalanes*, a land grant in Contra Costa County, in the vicinity of the present town of Lafayette, is probably named from a Costanoan Indian village of the vicinity, Akalan or something similar, which the Spaniards dignified into the Acalanes "tribe." The ending occurs on many Costanoan village names: Sacla-n, Olho-n, Bolbo-n, Mutsu-n, etc.

*Aguanga*, in Riverside County, has no connection with Spanish *agua*, "water," but is a place or village name of the Shoshonean

Luiſeño Indians. The meaning is not known, but the word is derived from the place-name proper, Awa, plus the Indian locative case ending *-nga* (Kroeber, *Shoshonean*, 147).

*Ahpah* creek, entering the Klamath River from the south just above Blue Creek, in Humboldt County, is named from its Yurok designation, O'po.

*Ahwahnee*, in Madera County, is situated forty miles from the original Awani, which was the Southern Miwok name of the largest village in Yosemite Valley and therefore of the valley itself. The Indian name of American Ahwahnee was Wasama (Merriam, 346, and Barrett, *Miwok*, 343). It is of interest, though perhaps of no bearing in the present connection, that a similar name, Awaniwi, appears among the far-distant but related Coast Miwok Indians of Marin County as the appellation of a former village in the northern part of the city of San Rafael.

*Algomah*, in Siskiyou County, is of unknown origin, and suggests coinage, or borrowing from the Eastern place-name Algoma, also coined, given by Gannett.

*Algootoon*, which does not appear on most maps, is given by Bailey as another name of Lakeview, Riverside County, and as derived from Algoot, the Saboba (*i.e.*, Luiſeño) hero who killed "Taquitich" (see Tahquitz). The name Algut sounds Luiſeño, but does not appear in the Sparkman Luiſeño dictionary in possession of the University of California. It is probably a Spanish spelling of Alwut, "raven," who is one of the most important traditional and religious heroes of the Luiſeño, and into whom Tukupar, "Sky," turned himself when he went to visit Takwish on Mount San Jacinto preparatory to killing him.<sup>2</sup> This etymology, however, does not account for the last syllable of "Algootoon." Were it not that guesses are already more numerous in these matters than knowledge, the writer would be tempted to hazard the suggestion of a possible American corruption from Spanish *algodon*, "cotton."

*Aloma* mountain, in Ventura County, has an unidentified name.

*Anacapa*, the name of the island off Ventura County, is absurdly given by Bailey, page 360, as Spanish for "Cape Ann." The Chumash original is Anyapah, recorded by Vancouver as Enneeapah, misspelled Enecapah by the map engraver, and then Spanicized into Anacapa (Sanchez, 351, *fide* George Davidson).

<sup>2</sup> Journ. Am. Folk Lore, xix, 318, 1906



*Anapamu*, the name of a street in Santa Barbara city, is said locally to be of Indian origin<sup>3</sup> and has a good Chumash ring.

*Aptos*, in Santa Cruz County, is given by Bailey as the name of a "tribe." If this is a fact, the village was Costanoan; but the derivation from Spanish *apto* seems not impossible.

*Arcata*, in Humboldt County, is said by Gannett to mean "sunny spot" in Indian. Such a place-name would be very unusual in any California Indian language, nor does the sound suggest a word in the Wiyot language, which is the idiom spoken in the vicinity.

*Aukum*, in Eldorado County, is, if Indian, which seems doubtful, of Northern Miwok origin.

*Ausaymas*, a land grant in Santa Clara and San Benito counties, is obviously named after the Ausaymas or Ansaymas Indians mentioned in Arroyo de la Cuesta's *Phrase Book of the Mutsun Language* as speaking a dialect somewhat different from that of the Mutsunes. Evidently Ausayma and Mutsun were both Costanoan villages near Mission San Juan Bautista.

*Avawatz* mountains, north of Ludlow in San Bernardino County, have a name that sounds like good Shoshonean. Southern Paiute or Serrano tribes lived in the neighborhood.

*Azusa*, or *Asuza*, in Los Angeles County, was a Gabrielino Shoshonean village, *Asuksa-gna* in Gabrielino<sup>4</sup> or *Ashuksha-vit* in the neighboring Serrano<sup>5</sup> dialect. According to a correspondent,<sup>6</sup> the word means "skunk hill."

*Bally*, or *Bully*, mountain, in Shasta County near the Trinity line, has its name from Wintun *boli* (o like English "aw"), "spirit." See Bully Choop and Yallo Bally. There is also a Bully Hill in Shasta County between the Pit and McCloud rivers.

*Beegum* and *Beegum Butte*, in Tehama County, are names of unidentified origin.

*Bohemotash* mountain, in Shasta County, bears a northern Wintun name. *Bohem* is "large," but the second part of the word is not known.

<sup>3</sup> J. P. Harrington, *American Anthropologist*, n. s. xiii, 725, 1911.

<sup>4</sup> Hugo Reid, originally in the *Los Angeles Star*, quoted by A. Taylor, *California Farmer*, xiv, 1861, and by Hoffman, *Bulletin Essex Institute*, xvii, 1885.

<sup>5</sup> Present series, viii, 39, 1908.

<sup>6</sup> Mr. C. C. Baker of Azusa, quoting Mr. W. A. Dalton, whose godfather was Hugo Reid: Azuncsabit, "skunk hill," the skunks being of the small or polecat variety, and the name applied by the Indians to the hill, east of the present town, where the ranch house of the grant stood. As -bit is the regular locative ending in Serrano, the literal meaning was probably "skunk place" rather than "hill."

*Bolbones*, or more fully Arroyo de las Nueces y Bolbones, a grant in Contra Costa County, probably derives its name from a village whose inhabitants were called Volvon, Bolbon, and Bulbones by the Spaniards. See Bancroft, *Native Races*, I, 453.

*Bolinas*, in Marin County, is said by Sanchez, 228, 355, to be probably an alteration of Los Baulines, a grant name, based in all likelihood on an Indian geographical designation. This seems reasonable. The division involved would be the Coast Miwok, and the native word probably Wauli-n.

*Bully Choop*, or *Bally Chup*, mountain, between Shasta and Trinity counties, is apparently from Wintun *boli*, "spirit." The meaning of *chup* is not known. See Bally and Yallo Bally.

*Buriburi*, a land grant in San Mateo County, is a name of unknown source. The grant is near San Bruno, so that the Costanoan Indians on it would have been attached to Mission Dolores in San Francisco. Urebure occurs as the name of one of the many rancherias formerly existing in the vicinity of Mission Dolores.<sup>7</sup>

*Cahto*, in Mendocino County, is in Athabascan territory and has come to be used, in the form *Kato*, for an Athabascan tribe or division, but is a Pomo word, meaning "lake."<sup>8</sup> The Bailey definition of "quicksand," from *cah*, "water," and *to*, "mush," is unproved; although *ka* and *to* separately have this meaning in Pomo, and the etymology is repeated in the meaning cited in Barrett (*Pomo*, 262), for Bida-to, "mush-stream" (also, it is said, on account of the presence of quicksand), the Northern Pomo name of a Coast Yuki village at the mouth of Ten Mile River in the same part of Mendocino County. Cahto Creek in southeastern Humboldt County is probably the same name as Cahto in northern Mendocino.

*Cahuenga* pass and peak, in Los Angeles County, are undoubtedly named from some Gabrielino Shoshonean word, as shown by the locative ending -nga.

*Cahuilla*, often written Coahuila, but always pronounced "Kawia" and never "Kwawila," is the name of a Shoshonean tribe, or rather dialect group, located in San Gorgonio Pass, the Colorado desert, and the vicinity of the present Cahuilla reservation in Riverside County. The name, ever since Reid, an excellent authority, has been said to mean "master," but the author has never found an Indian to cor-

<sup>7</sup> Bancroft, *Native Races*, I, 453.

<sup>8</sup> Goddard, present series, v, 67, 1909; Powers, 150.

roborate this interpretation, or to admit the word as being anything else than Spanish. There is no connection with Kaweah.

*Calleguas*, in Ventura County, is derived from Chumash *Kayiwüsh*, "my head," the name of a rancheria.

*Calpella*, in Mendocino County, according to Barrett, *Pomo*, 143, is named after Kalpela, the chief of the former Northern Pomo village of Chomchadila, situated "on the mesa just south of the town of Calpella." Kalpela's name<sup>9</sup> "was given to his people, and was applied by the whites in a general way to all of the Indians living in Redwood Valley. . . . The late Mr. A. E. Sherwood is authority for the statement that 'Cal-pa-lau' signifies 'mussel or shellfish bearer,'"—whence Bailey's notice is apparently derived. "Mussel" is *khal*, *hal*, in Northern Pomo.

*Camulos*, in Ventura County, is named from an Indian village Kamulus or Kamulas.<sup>10</sup> This territory has usually been considered Chumash, but was more likely Shoshonean; it is, however, probable that Kamulas was its Chumash name; at any rate, the etymology in Chumash is *my-mulus*, *mulus* being an edible fruit.

*Capay*, a land grant in Glenn and Tehama counties, and another in Yolo County, the latter surviving in modern nomenclature as Capay Valley, are named from Southern Wintun (Patwin) *kapai*, "stream."

*Carquinez* straits, in San Francisco Bay, are named from a Southern Wintun "tribe" or village, Carquin or Karkin.

*Caslamayomi*, a land grant in Sonoma County, seems Indian, especially on account of its ending, *-yomi* or *-yome*, which means "place" both in Southern Pomo and Coast Miwok.

*Castac* Lake, in Tejon Pass in Kern County, and Castac Creek in Los Angeles County, are named from a Shoshonean village, situated near the mouth of the stream, and called by the neighboring Chumash *Kashtük* (the *ü* unrounded), "my eyes" (dual), or "our eye." A frequented Indian trail led from the village up the stream to the lake and thence into the San Joaquin Valley—whence probably the application of the name to the two localities. The Shoshonean Kitanemuk or Serrano of the vicinity of the lake call this Auvapya, and the Yokuts of the San Joaquin Valley Sasau. Both words mean "at the eye." The Castac grant extended from Castac Lake north into the San Joaquin Valley.

<sup>9</sup> Recited in Kroeber, Shoshonean, 152.

<sup>10</sup> Handbook of American Indians, Bur. Am. Ethn. Bull. 30, part 1, 649.

*Catacula*, in Napa County, is a name of unknown origin. The grant lay in Wintun or Wappo territory.

*Caymus* grant in Napa County is named for the Yukian Wappo village of Kaimus, derivation unknown, formerly on the site of what is now Yountville (Barrett, *Pomo*, 268).

*Cayucos*, in San Luis Obispo County, means "boats" or "skiffs" in South American Spanish, according to the dictionaries, while Cayuca, a form of the name that also appears, denotes "head" in Cuban Spanish.

*Chagoopa* plateau and creek, southwest of Mount Whitney, are in Tulare County. The meaning is unknown, but the name is almost certainly a Mono word. A familiar Shoshonean noun ending *-pa* appears, as also in Ivanpah, Hanaupah, Nopah.

*Chanchelulla* mountain, in Trinity County, also appearing on maps as Chauchetulla and Chenche Lulla, seems to derive its name from a Wintun source, but the etymology is unknown.

*Chemehuevi* valley and mountains, in eastern San Bernardino County, are named after the Chemehuevi tribe, an offshoot of the Southern Paiute. The meaning of their name is unknown, and its source is also not certain, although the Mohave appear to use it not only of the Chemehuevi but of all Paiute divisions, and may have originated the term.

*Chimiles*, a land grant in Napa County, between Vacaville and Napa city, bears a name of unidentified but possibly Indian origin.

*Choenimne* mountain, in Fresno County, derives its name from the Yokuts tribe of the Choinimni, who lived on Kings River near the mountain.

*Cholame*, in San Luis Obispo County, is a name of Salinan Indian derivation. Cholam, more exactly Te!ola'M,—also given as Teo'alam-tram, "Cholam houses" or "Cholam village,"—was a rancheria near Mission San Miguel,<sup>11</sup> and therefore at the mouth of Estrella Creek, as the lower course of Cholame Creek is called.

*Choul* mountain, in Santa Clara County, bears a name of unknown origin.

*Chowchilla* River in the drainage of the San Joaquin was in its lower course the habitat of the Chauchila tribe of the Yokuts. This division bore a warlike reputation among neighboring groups, and its

<sup>11</sup> Mason, present series, x, 107, 1912. The settlement known as Cholame is, however, on the Cholame grant, which is on Cholame Creek, toward Cholame Pass, and some distance easterly of San Miguel, so that the site of the aboriginal Cholam village cannot be regarded as certainly known.

name may be connected with the Yokuts verb *taudja*, "to kill," but this etymology is far from certain. Yokuts Indians have at times translated the tribal name as "murderers," but this may be an incorrect *ex post facto* etymology on their part. The Chauchila have been referred to as a Miwok division; but as the Miwok, in distinction from the Yokuts, had no true tribes, it is likely that the Miwok Chauchilas were so named by the Americans, or by English-speaking Indians, after the name of the stream near whose upper course they live. There are also Chowchilla Mountains in Mariposa County.

*Chualar*, in Monterey County, is Spanish "place of chual," or *Chenopodium album*.

*Cisco*, in Placer County, is given by Bailey as of Indian origin, and meaning a kind of trout. The word will be found in any modern English dictionary as the name of a fresh-water fish. If originally Indian, it is not California Indian. It is also a family name.

*Cleone*, in Mendocino County, is probably named from Kelio, the Northern Pomo name of one of their divisions or more probably a village.<sup>12</sup>

*Coachella*, in Riverside County, is in Cahuilla territory, but it has not been learned that the name has an Indian source, though it is sometimes so stated.

*Coahuila*, see *Cahuilla*.

*Collayomi*, a land grant in Lake County, is no doubt named after the Coyayomi or Joyayomi "tribe" mentioned by Engelhardt.<sup>13</sup> This is probably a Coast or Lake Miwok name, as shown by the ending *-yome*, "place," though the same element occurs with a similar meaning in Southern Pomo. Barrett (*Pomo*, 316) identifies it hesitatingly with Shoyome, a Lake Miwok village on the south side of Puta Creek three and a half miles below Guenoe.

*Coloma*, where gold was first discovered in California, in Eldorado County, is given by Powers, 315, as the name of a Nishinam (Southern Maidu) "tribe" or village.

*Colusa* County is named from the Patwin, that is, Southern Wintun, Koru, a village on the site of the present town of Colusa. The meaning of Koru is not known to the Indians, who declare it to be merely a place name. The r in this word is trilled, hence presents difficulty to Americans, which fact seems to account for its change into l. The origin of the third syllable is not entirely clear. Colusa

<sup>12</sup> Handbook of American Indians, Bur. Am. Ethn. Bull. 30, part 1, 672.

<sup>13</sup> Franciscans in California, 1897, p. 451.

was originally spelled Colusi or Coluse, as it is still vulgarly pronounced. It is possible that the ending is from a Spanish plural of the place name used as a tribal name, as so often happened; or Korusi may have been an Indian variant of Koru. Indian informants mention a belief locally current among Americans that Koru was the name of a chief of the rancheria, but emphatically deny this. It will be seen that a similar statement has been made concerning Yolo, and that this statement is also contradicted by the available Indian information.

*Comptche*, in Mendocino County, is from an unknown source. There was a Pomo village Komacho in the region. Barrett, *Pomo*, 178.

*Concow*, in Butte County, surviving also as the official and popular name of the Concow or Maidu Indians on Round Valley reservation, is from the Southwestern Maidu word Koyongkau. Powers, 283, gives the etymology from *koyo*, "plain" or "valley, and *kau*, "earth" or "place."

*Cortina* Valley, in Colusa County, appears to be named for Kotina, a former Southern Wintun chief (Barrett, *Pomo*, 324), though whether his name was Indian, or an Indian corruption of Spanish Cortina, is not known.

*Cosmit* reservation, in San Diego County, is called Kosmit also in the Diegueño language, but the meaning is not known.

*Coso*, a range and place in Inyo County, appear to be named after a Shoshonean Indian division, allied to the Panamint or part of them. It is, however, possible that Coso is originally a place name, from which the range derived its name, after which the whites and then the Indians came to speak of the Coso Mountain Indians or the Koso tribe. The ethnology of this region is very little known. Bailey says that Coso means "broken coal." Words beginning with *ku-* mean charcoal in several Shoshonean dialects of the vicinity. A locality or village, but hardly a tribe, might be given such a name by Indians.

*Cosumnes* River is evidently named from an Indian village or tribe, as shown by the ending *-umne* or *-amni*, discussed under Tuo-lumne. The location indicates a Plains Miwok origin. Kawso (= Koso) is mentioned by Merriam, 348, as the name given by the Pāwenan (part of the Southern Maidu) to the Mokozumne Plains Miwok division. Cosumne thus appears to be Koso plus *-umni* plus the Spanish or English plural *-s*; Mokozumne may be only a form of the same name; and the term denotes the people of a Plains Miwok

village or tribe. The derivation of Cosumnes from Miwok *kosum*, "salmon," given by Bailey and others, should also be mentioned, though unverified.

*Cotati*, in Sonoma County, is named for Kotati, a Coast Miwok village just north of the present town (Barrett, *Pomo*, 311). The meaning of the word is unknown.

*Coyote*, and Coyote Creek, in Santa Clara County. Gannett says: "The word, in the dialect of the Cushina and other tribes inhabiting the upper portions of Sacramento Valley, means a species of dog." This is untrue. The origin of the word is Aztec coyotl, whence Mexican Spanish and ultimately English coyote.

*Quati*, the name of a land grant in Los Angeles County, not to be confused with Quati in Santa Barbara County, is of unknown origin.

*Cucamonga*, in San Bernardino County, is a Shoshonean place name, Kukomo-nga or Kukamo-nga in Gabrielino, Kukumu-nga-bit or Kukamo-na-t in Serrano (Kroeber, *Shoshonean*, 134, 142, *Cahuilla*, 34, 39).

*Cuyama* River, between San Luis Obispo and Santa Barbara counties, derives its name from a Chumash place-name Kuyam, of unknown significance.

*Cuyamaca* Mountains, in San Diego County, were so called by the Diegueño Indians. *Ekwi-amak* is "rain-above."

*Elim*, in Tehama County. The origin is unknown. If Indian, the name is of Wintun source.

*Guajome*, in San Diego County, is from Luiseño Wakhaumai (Kroeber, *Shoshonean*, 147).

*Gualala* River, in Sonoma and Mendocino counties, according to Barrett, *Pomo*, 224, is probably from "Pomo wala'li or wa'lali, which in the Southern and Southwestern dialects is . . . a generic term signifying the meeting-place of the waters of any in-flowing stream with those of the stream into which it flows or with the ocean," in short, a river mouth. Any connection with Walhalla is imaginary.

*Guatay*, a San Diego County reservation, is named from Diegueño *kwatai*, "large."

*Guenoc*, a land grant and town in Lake County, is a name of doubtful origin, according to Barrett, *Pomo*, 317.

*Guejito*, in San Diego County, is from an unknown source, probably Spanish, as indicated by the ending. *Guijo* is "gravel" in Spanish.

*Guesisosi*, a land grant in Yolo County, on Cache Creek a few miles above Woodland, in territory originally belonging to the Patwin or Southern Wintun. The name is unidentified.

*Guilicos* or Los Guilicos grant, in Sonoma County, is from Wilikos, the Coast Miwok name of a former Wappo village at the head of Sonoma Creek (Barrett, *Pomo*, 269). There was also a Southern Pomo village, named Wilok, about three miles northeast of Santa Rosa (Barrett, *Pomo*, 222).

*Guyapipe* reservation, in San Diego County, is named *ewi-apaip* or *awi-apaip*, "rock lie on," in the Diegueño dialect.

*Haiwee* Creek, in Inyo County. Unidentified.

*Hanaupah* Canyon, in the Panamint range, in Inyo County. Unidentified. The form of the name, however, including the suffix *-pa*, as well as the situation of the locality, make an ultimate Shoshonean source likely.

*Hemet*, in Riverside County, appears not to have been identified, although the word sounds as if it might be Luiseño Shoshonean.

*Hetch Hetchy* Valley, in the famous canyon on Tuolumne River, is named from a Central Miwok word denoting a kind of grass or plant with edible seeds abounding in the valley. Merriam, 345, gives Hetch-hetch-e as a Miwok village in the valley.

*Hettenchow*, or *Kettenchow*, or *Kettenshaw*, a peak and valley in Trinity County, are, according to Powers, 117, named from Wintun *ketten* or *hetten*, "cammas," and *chow*, "valley," whereas *Hetten Pum* means "cammas earth." *Pom* is Wintun for "land," and there seems little reason to doubt that *hetten* denotes camas, or at least some kind of edible root.

*Homoa*, near San Bernardino, is from Shoshonean Serrano Hom-hoa-bit (Kroeber, *Shoshonean*, 134).

*Honcut*, in Butte County, and *Honcut* Creek between Butte and Yuba counties, probably named after a land grant in Yuba County, take their designation from a Maidu village near the mouth of the creek. Powers, 282.

*Hoopa*, in Humboldt County, is the Yurok name of the valley as a whole, Hupa, or better Hupo, though the "o" is so open that its quality is well given by English "aw." It is not the name of the "tribe," for the Yurok called the Hoopa Indians Hupo-la after the locality.

*Hoppow* Creek, an affluent of the Klamath, in Del Norte County, is named after the Yurok village Ho'opeu.



*Horse Linto* Creek, in Humboldt County, is a settler's rendering of Haslinding,<sup>14</sup> the Hupa name of the village at the mouth of the stream.

*Hosselkus* valley, in Plumas County, has an unidentified name; if Indian, it would be Maidu.

*Huasna*, in San Luis Obispo County, is given as a Chumash village by Alexander Taylor.<sup>15</sup>

*Hueneme*, in Ventura County, is originally a Chumashan place name, Wene'me or Wene'mu.

*Huichica*, a land grant in Sonoma and Napa counties, is named from Huchi, a Coast Miwok village which stood near the plaza of the city of Sonoma. The etymology is unknown (Barrett, *Pomo*, 312).

*Hunto*, the name of a mountain in Yosemite National Park, is from an Indian word for eye, according to Sanchez, 379. *Huntu* is "eye" in Southern Sierra Miwok, the native dialect of the vicinity.

*Hyampom*, on the south fork of the Trinity River, in Trinity County, is evidently Northern Wintun, in which *pom* is "land" or "place." Powers, 231, gives Haienpum as a place on the Hay Fork of Trinity River and as meaning "high hill," but *pom* clearly has the meaning of "down," "earth," or "land" rather than of "elevation" in Wintun.

*Iaqua* Buttes, and *Iaqua*, in Humboldt County, seem to be named from Aiekwi or Aiekwe or Ayokwe, the form of native greeting, as well as of salutation at parting, common to several of the languages of Humboldt County, and still frequently used instead of "good day" between Indians and whites.

*Igo*, in Shasta County, is of unknown origin.

*Inaja*, more properly Iñaja, an Indian reservation in San Diego County, is named from Diegueño Indian Any-aha, "my water."

*Inyo* County is said to be named after an Indian tribe. No such division or village appears to have been recorded, and although the word sounds Shoshonean, and the derivation seems probable, it must be regarded as uncertain.

*Ivanpah*, in San Bernardino County, is in Chemehuevi, that is, Southern Paiute, territory, and the name contains only sounds that occur in that language. Bailey says it is from *ivan*, "dove," and *pah*, "water," which the writer is unable either to admit or refute.

<sup>14</sup> Goddard, present series I, 12, 1903: Xaslindiñ.

<sup>15</sup> California Farmer, October 18, 1861.

*Jalama*, in Santa Barbara County, is named from a Chumash village Halam.<sup>16</sup>

*Jamacha* or *Jamacho*, in San Diego County, is from Diegueño Indian Hamacha, the place being named after a small wild squash plant.

*Jamul*, in San Diego County, has its name from Diegueño *ha-mul* (from *aha*, "water"), meaning "foam" or "lather."

*Jolon*, in Monterey County, is an aboriginal site of the so-called Salinan Indians, and is still inhabited by them. The origin of the name, however, is uncertain, and the meaning undetermined.<sup>17</sup>

*Jonive*, a grant in Sonoma County, has a name of unknown origin. The sound *v* is not Indian, in this vicinity; but might be Spanish orthography for *b*.

*Juristac*, a land grant in San Benito County, is named from a Costanoan place-word, as indicated by the locative case *-tak*. See also *Ulistac*.

*Jurupa*, in San Bernardino County, is Serrano or Gabrielino Shoshonean Hurupa or Hurumpa, meaning unknown (Kroeber, *Shoshonean*, 134, *Cahuilla*, 39).

*Kaweah* River is named after a Yokuts tribe called Kawia, or probably, more exactly, Gā'wia. They lived on or near the river where it emerges from the foothills into the plains. The name has no known connection with the almost identically pronounced Southern California term Cahuilla.

*Kai-ai-au-wa* Peak, near Yosemite, in Mariposa County, is in Southern Miwok territory, but the origin and meaning of the name are not known.

*Ke-ka-wa-ka*, or *Kekawa*, creek, an affluent of Eel River, in Southwestern Trinity County, bears a name of unknown but presumably Indian origin.

*Kenoktai*, *Conockti*, *Kanaktai*, the name of a prominent peak in Lake County also known as Uncle Sam Mountain, is derived from the Southeastern Pomo name Knoktai, from *kno*, "mountain," and *hatai*, "woman" (Barrett, *Pomo*, 183).

*Kenshaw Spring*, in Shasta County, between Chanchelulla and Beegum Mountains, is in Wintun territory. The word sounds Wintun. Compare Hettenschow or Kettenchow.

<sup>16</sup> Alexander Taylor, *California Farmer*, October 18, 1861, corroborates the existence of the village, but his Ialamma is only a misspelling of Spanish Jalama.

<sup>17</sup> See Mason, "The Ethnology of the Salinan Indians," in the present series, x, 106-108, 1912.

*Kibesillah*, in Mendocino County, suggests a derivation from Pomo *kabe*, "rock," *sila*, "flat." No such Pomo name is known in the vicinity of Kibesillah, but Barrett, *Pomo*, 230, mentions *kabe-sila-wina*, "rock-flat-upon," as a former village of the Southwestern Pomo at Salt Point.

*Kimshew* and Little Kimshew creeks, in Butte County, are near Nimshe, and their name, like the latter, is presumably also of Maidu Indian origin.

*Klamath*. This well-known name of a large river, lakes, former California county, present post-office in the same state, and flourishing city in Oregon, is of obscure origin. The Klamath Indians of Oregon, a sister tribe of the more famous Modoc, still live on the upper drainage of the river. They call themselves *Maklaks*, "people." The Chinook of the Columbia River called the tribe *Tlamatl*.<sup>18</sup> From this word the early American forms of the name, *Tlameth* and *Clamet*, seem to be derived, whence in turn the more recent *Klamath*. English speaking people regularly change aboriginal surd *l* or *tl* into *kl* at the beginning of words, because, although *tl* in little is as familiar as *kl* in *pickle*, *tl* does not occur initially in English, whereas *kl* is common (clear, clean, clever, click, close), and it is well known that the untrained ear hears only what the tongue is accustomed to produce. The same phonetic law has produced *Kliekitat*, and *Klingit* for *Tlingit*. It is, however, not certain that Chinook *Tlamatl* is a rendering of *Maklaks*. De Mofras,<sup>19</sup> earlier than Hale, speaks of the *Klamacs*. This form is nearer both to original *Maklaks* and to modern *Klamath* than is *Tlamatl*. It is possible that *Klamacs* and *Klamath* are a corruption, by metathesis of consonants, directly from *Maklaks*.

*Klamathon*, in Siskiyou County. This name is apparently coined from *Klamath*.

*Koip* Peak, between Mono and Tuolumne counties, is probably, like near-by Kuna Peak, named from a Mono Indian word. *Koipa* is "mountain sheep" in the closely related Northern Paiute dialect.

*Kosk*, and Kosk Creek, in Shasta County, are in Achomawi or Pit River Indian territory, and the word sounds as if it might have been taken from that language.

*Kuna* Peak, between Tuolumne and Mono counties, is probably named from the Shoshonean word *kuna*, usually meaning "fire," but appearing in the Mono dialect of the vicinity with the signification of "fire-wood."

<sup>18</sup> Hale, U. S. Expl. Exped., vi, 218.

<sup>19</sup> II, 335.

*Lac*, a grant in Sonoma County. Unidentified.

*Lasseck* Peak, in Humboldt County, is said to be named after a chief Lasseck or Lassik. The Athabascan Indians of Van Duzen, Larrabee, and Dobbin creeks, and the head of Mad River, have also generally been called Lassik after his name.

*Lebec*, in Kern County, has an unidentified name.

*Locoallomi* or Locallomi grant, in Pope Valley in Napa County, seems to be named from Lakahyome (Barrett, *Pomo*, 273), the Lake Miwok name of a Wappo rancheria which these Indians themselves called Loknoma, and which stood three-fourths of a mile northeast of Middletown in Lake County. The Locollomillo (pronounce Loko-yomio) Indians were said by Alexander Taylor<sup>20</sup> to be near the Guenocks' rancheria which in turn lay between Clear Lake and Napa. The meaning of Lakahyome is not known, except that -yome occurs as an ending on many Lake Miwok village names with the signification of "place."

*Loconoma* Valley, in which Middletown, Lake County, is situated, is named from a former Wappo village, near Middletown, called Loknoma, from *lok*, "wild goose," and *noma*, "village." See *Locoallomi*.

*Loleta*, in Humboldt County, is given by Gannett as meaning "a pleasant place" in Indian. This meaning does not appear probable, and the word has not a Wiyot ring. It is more likely the Spanish woman's name Lolita.

*Lompoc*, in Santa Barbara County, like Huasna, is mentioned by Alexander Taylor<sup>21</sup> as having been the name of a Chumash village.

*Lospe* Mountain, near Guadalupe in Santa Barbara County, was in Chumash Indian territory, and the word, though unidentified, might with perfect propriety have been taken from one of the Chumash idioms.

*Malibu*, one of the three names of the Topanga-Malibu-Sequit land grant in Los Angeles County, seems to go back for its source to the appellation of a Chumashan or Gabrielino Shoshonean village, called Maliwu in Chumash, which lay on the east side of the mouth of Malibu Creek.

*Mallacomes*, two land grants also called Moristul (which see), one in Sonoma, the other in Napa and Sonoma counties, are named from Maiyakma, a former Yukian Wappo village a mile south of the present Calistoga. Barrett, *Pomo*, 269. The meaning is not known.

<sup>20</sup> In the California Farmer of March 30, 1860.

<sup>21</sup> California Farmer, October 18, 1861.

Bailey's etymology of may-a-camass, "camass eaters," is imaginary, since camas is a Northern and not a Californian Indian word, and "eat" is not mai in Wappo or any neighboring language.

*Marin County.* The "official" derivation is from chief Marin of the Lecatuit or Likatuit or Lekahtewutko "tribe," a division or more probably a village of the Coast Miwok. This is probably true, but it is unlikely that Marin was the Indian name of this man. In his native language the sound "r" does not occur. Maslin goes on to say that after being subdued, "Marin" was baptized Marinero, "mariner" and became a ferryman on San Francisco Bay. It is altogether more probable that he first followed this occupation, was then called "Marinero," and that Marin is an abbreviation or corruption of this Spanish name.

*Matajuai*, in San Diego County, is Diegueño Amat-ahwai, "earth-white," so named from white earth or seum, used as paint, being found at the spot. The variant Matagual is only a misprint.

*Matilija*, in Ventura County, is from Ma'tilha, or, according to H. W. Henshaw, Matilaha, a Chumash place name.

*Mattole River*, in Humboldt County. The Wiyot of Humboldt Bay call the Athabascan Indians of this vicinity Medol, but it is not known if the name is original with them.

*Maturango Peak*, in Inyo County. Uncertain, but more probably Spanish or corrupted Spanish than Indian.

*Mentone*, in San Bernardino County, is given by Bailey as "Indian" for "chin." *Menton* is Spanish for this part of the body; but it is more likely that the place is named after the one in the French Riviera.

*Mettah*, a school district in Humboldt County, is named from the Yurok village of Meta on the south side of the Klamath River.

*Moco Canyon*, in Eldorado County. This name is not Indian, but means muck, mucus, or slag in Spanish.

*Modoc County* is named after the Modoc Indians, a tribe closely allied in speech to the Klamath or "Klamath Lakes" adjoining them on the north. Maslin gives the meaning of the word as "the head of the river," but in a note cites General O. O. Howard as stating that Modoc is a "corruption" of Maklaks and means "people." As the late veteran Indian linguist A. S. Gatschet more than twenty years ago compiled and published an elaborate and careful dictionary of the Klamath language,<sup>22</sup> from which the Modoc differs scarcely even as a dialect, so that all the facts bearing on the question have long

<sup>22</sup> Contributions to North American Ethnology, II, Washington, 1890.

since been of authentic record, this word furnishes a memorable example of the free rein which it has been customary to give to current tradition, vulgar rumor, and unsubstantiated opinion, in the matter of Indian names. *Modoc* is the Klamath and Modoc word for "south" or "southern," written by Gatschet *moatok*, in another grammatical form *moatokni*, applied by the Klamath to their southern kinsmen the Modoc, though never, in such application, without the addition of a word like *maklaks*, "people" (see Klamath). In a word, "Modoc" means "south," and nothing more or less.

*Mohave*, or *Mojave*, originally written *Jamajab* by the Spanish explorer Garcés, from *Hamakhava* (k and h separate sounds), the name for themselves of an important tribe, of Yuman lineage, in the bottom lands of the Colorado River in the region where California, Arizona, and Nevada now meet. Outside of their own territory, the name was first applied to the Mohave River to the west, from an erroneous impression that this drained into the Colorado in the habitat of the Mohave. From the river, the desert in which it is lost took its designation, and from this the town in its western reaches. All the localities to which the name Mohave now adheres were in Shoshonean and not in Mohave territory. The meaning of the name *Hamakhava* is not known to the Mohave of today, and analysis of their language has so far failed to reveal an etymology. A. S. Gatschet appears to be responsible for the explanation "three mountains," adopted by Bailey, Gannett, and others. This derivation is positively erroneous. "Three" is *hamok* in Mohave, and "mountain," *avi*, so that the vowels differ from those of *Hamakhava*; moreover the rules of composition in the language demand the inverse order, *Avi-hamok*. This is a place name actually found in the Mohave dialect, but denotes a locality near *Tehachapi Pass*.

*Mokelumne* River is named from Indian *Mokelumni*, "people of Mokel," a Plains Miwok village near Lockford on this stream, according to Barrett, *Miwok*, 340, and Merriam, 350. The ending -umni occurs also in *Tuolumne* and *Cosumnes*.

*Monache* Peak, in Tulare County, is named from the *Monachi* Indians, usually called *Mono*, which word see.

*Mono* County and Lake are named after a wide-spread division of Shoshonean Indians on both slopes of the Southern Sierra Nevada. In speech and presumably in origin they are closely allied to the Northern Paiute of Nevada and Oregon and the Bannock of Idaho. By their Yokuts neighbors they are called *Monachi*. The ending -*chi*

occurs otherwise in Yokuts and Miwok as a suffix on names of tribes or divisions: Yaudanchi, Wimilehi, Heuchi, Pitkachi, Wakiehi, Dalinchi, Apiachi, Pohonichi, perhaps also Tachi, Wobonuch, and Endimbich. The stem therefore appears to be *Mona*. To the Spaniards, who knew the Miwok and Yokuts earlier than they knew the Monachi, this stem might easily suggest *mono*, "monkey." This is the interpretation usually given, as by Maslin, but it seems to be secondary. Bailey also says that *Mono* is a tribal name, but his explanation of "good-looking" is unfounded. The Yokuts themselves give a secondary interpretation of *Monachi*, which is interesting as an example of folk etymology, but very improbable. *Monai*, *monoi*, or *monoyi* means "flies" in Yokuts speech. The Monos, as mountain dwellers in the higher Sierra, climbed skillfully about steep cliffs and rocks until from a distance they looked like flies on a vertical surface: hence their designation, the Indians say. But Indian tribal names of known origin do not follow such lines of thought. It appears that *Monachi*, like most of the names of the Yokuts for their own or other tribes, no longer possesses a determinable meaning.

*Moorek*, a school district in Humboldt County, is named from *Mureku* or *Murekw*, a Yurok village on the north side of the Klamath River.

*Moosa*, in San Diego County, is a name of unknown origin.

*Moristul*, or *Muristul*, the name of two land grants in Sonoma and in Napa and Sonoma counties, also called *Mallacomes* (which see), is from *Mutistul*, a Wappo village formerly four and a half miles west of *Calistoga* in the mountains. The derivation is from *muti*, "north," and *tul*, "large valley." Barrett, *Pomo*, 271.

*Morongo*, the name of a valley, a creek, and an Indian reservation near Banning, Riverside County, is Serrano Shoshonean for a native village in *Morongo Valley* or on *Mission Creek*. Kroeber, *Cahuilla*, 35

*Muah*, a peak between Tulare and Inyo counties. Unidentified, but the location of the mountain and the sound of the word indicate a Shoshonean origin, probably *Mono*.

*Mugu*, a point and lagoon in Ventura County, is Chumash Indian *muwu*, "beach," used as a specific village or place name.

*Musalacon*, a land grant near Cloverdale, Sonoma County, is probably of *Pomo* origin. Powers, 183, says of the Indians he calls the *Misalla Magun*: "This branch of the [*Pomo*] nation was named after a famous chief they once had. A *Gallinmero* [*Southern Pomo*] told

me the name was a corruption of *mi-sal'-la-a'-ko*, which denotes 'long snake.' Another form for the name is *Mu-sal-la-kūn'*."

*Muscupiabe*, near San Bernardino, was in Serrano Shoshonean territory, and is the Serrano name of the place or vicinity, *Muskupia* being the stem, and *-bit*, appearing also as *-pet* and *-vit*, a locative suffix. Cited by Kroeber, *Shoshonean*, 134.

*Najalayegua*, a land grant in Santa Barbara County, is evidently named after a Chumash village, called *Majalayghua* by Alexander Taylor.<sup>23</sup> This is no doubt a misspelled form of *Najalayegua*, but was probably given to Taylor as an aboriginal site and name by Indian informants.

*Napa* County and City are said by Maslin and others to be named from an Indian word meaning "fish." Bailey gives a derivation from an Indian "tribe," while Gannett says the word means "house" in Indian. No Indian village called *Napa* has ever been located in the region. As regards the meaning "fish," "harpoon-point" is perhaps to be substituted, since Barrett, *Pomo*, 293, says that no such word as *Napa* has been found in the Wintun, Wappo, or Miwok languages, which are the ones that would come in question, but that the word is used in several of the Pomo dialects, some of which were spoken not far away, as the name of the detachable points of the native fish harpoon, although there is no distinct evidence that this is the origin of the name *Napa*.

*Natoma*, in Sacramento County, passes current as meaning "clear water," but this appears the creation of an American mind. The word seems derived from Maidu *nato* or *noto*, "north" (or, according to some translations, "east"—probably the true meaning is "up stream"), and was presumably a village name. See Powers, 317.

*Neenach*, in Los Angeles County, is of unknown origin, but the place is in Shoshonean territory and the word sounds as if it might be from some Shoshonean dialect.

*Nimshew*, in Butte County, is named from Maidu *nem seu* (or *sewi*), "large stream." Powers, 283.

*Nipomo*, in San Luis Obispo County, is named from a Chumash village.<sup>24</sup>

*Nojoqui*, probably more correctly *Nojogui*, since *Nojohui* is also found, in Santa Barbara County, seems to go back to a Chumash Indian *Onohwi*.

<sup>23</sup> California Farmer, April 24, 1863.

<sup>24</sup> Schumacher in Smithsonian Report for 1874, 342, 1875.



*Nomcult* Farm, the first name applied to the reservation later designated as Round Valley. This term is not in use now. The word is Wintun, although the reservation is on original Yuki territory. *Nom*- is "west," as in *Nomlaki*, "west-tongue, west language"; *-cult* contains a combination of consonants not tolerated in Wintun but standing for "lh," as the surd or "Welsh" l of that language may be represented. The second element would in that case be *kolh*, which, according to Powers, 230, represents *kekhl*, "tribe." Bailey gives *Meshakai*, "tule valley," as the aboriginal name of Round Valley, but the writer has never met with this term.

*Nopah* Range, in Inyo County. The name sounds Shoshonean, the locality suggests the same.

*Noyo* River, in Mendocino County, is named after the former Northern Pomo village at the mouth of Pudding Creek. Barrett, *Pomo*, 134, says that this creek was named after the village (which is general Indian custom), but that "after the coming of the whites the name was transferred" (i.e., by them) "to the larger stream south of Fort Bragg, which now bears the name of Noyo River. The Indian name of Noyo River is *tce'mli-bida*" (i.e., *Chemli-bida*). The meaning of Noyo is unknown.

*Ojai*, in Ventura County, is given by Bailey and Gannett as meaning "nest." This signification would be characteristic of civilized fancy rather than of Indian geographical usage. The word is a Chumash place name, *A'hwai*, and means "moon."

*Olanche*, in Inyo County, may be named from an Indian source, though its origin appears to be unknown. The word has a general Shoshonean ring, though neither the Mono-Paiute-Bannock, the Shoshoni-Panamint-Coso, nor the Chemehuevi-Paiute-Kawaiisu dialect groups of this vicinity contain the sound "l." The nearest Shoshonean language in which "l" occurs is the Tübatulabal of Kern River, across the main divide of the Sierra Nevada. It is not impossible that the word is taken from the name of a Yokuts tribe on Tule River on the opposite side of the Sierra Nevada, who call themselves Yaudanchi, and are called by their western neighbors Yaulanchi. This pronunciation, via the intermediate form Yolanchi, is not very different from "Olanche." There is also an Olancha Peak in the crest of the Sierra Nevada west of the settlement called Olanche, and therefore nearer to the habitat of the Yaudanchi.

*Olcma*, in Marin County, according to Barrett, *Pomo*, 307, is probably named from a former Coast Miwok village *Olemaloke*, "from

ō'le, coyote, and lō'klō or lo'kla, valley, near the town of Olema at the southern extremity of Tomales Bay." It is probable that this name is also the source of the "tribal" name Olamentke, frequently applied, since the time of the Russian settlement in California, to the Coast Miwok Indians of Bodega Bay, and thence to those of Marin County as a group.

*Oleta*, in Amador County, is in Miwok Indian territory. A stem *ole* appears in several Miwok dialects with the meaning "coyote"—compare Olema,—and *-ta* or *-to* means "at." There is, however, no evidence that this suggested derivation is the actual one. Merriam, 344, gives Tamm-oolette-sa as a Miwok village near Oleta, but this name is more probably connected with tamalin, north.

*Olompali*, in Marin County, is from Olōmpōlli, a Coast Miwok village five miles south of the present Petaluma. Barrett, *Pomo*, 310. *Olom* signifies "south," but the meaning of *polli* is not known.

*Omagar Creek*, a southerly affluent of the Klamath River, in Del Norte County, has a name that is derived from Omega', the Yurok designation of the stream.

*Omjumi* Mountain, in Plumas County, is in Maidu Indian territory, and the name sounds as if it might be Maidu, in which dialects *om* means "rock;" but the derivation is not recorded.

*Omo* Ranch, in Eldorado County, is named for the Northern Sierra Miwok village Omo. Merriam, 344.

*Omochecksumnes*, a land grant in Sacramento County, has an Indian name. It contains the ending *-umni* (or *-amni*, *-imni*), borne by many Yokuts, Miwok, and Maidu tribal or group names in the valley of the San Joaquin and Lower Sacramento. Oomoochah is given by Merriam, 349, as a Northwestern (Plains) Miwok village at Elk Grove. The Umuchamni or Omochecksumne would therefore be the people of this village. According to several authors other than Merriam, but less definite in their statements, Elk Grove and the tracts north of the Cosumnes were Maidu, not Miwok.

*Ono*, in Shasta County, is from an unknown source. In the Maidu language, and in the Southern Wintun dialect of the vicinity of Colusa, *ono* means "head." The settlement Ono is in Northern Wintun territory, but this and all the other dialects of the family, except that of Colusa, have quite different words for "head," so that the derivation, although possible, must be considered entirely unconfirmed.

*Orestimba*, a land grant on the west side of the San Joaquin River, in Stanislaus and Merced counties, at the mouth of Orestimba Creek, is a name of unknown origin. The first part of the word, *ores*, however, denotes "bear" in the Costanoan dialects, and it is perhaps more than a coincidence that an affluent of Orestimba Creek is known as Oso, that is, "bear," creek. The Costanoan Indians ranged from the coast at least to the Mount Diablo Range, and perhaps beyond; at any rate, whether Orestimba was in Yokuts or in Costanoan territory, the Spaniards would have reached it from the Costanoan Indians.

*Orick*, in Humboldt County, is named after Arekw or Orekw (the first vowel nearly like English aw), a Yurok village on the south side of the mouth of Redwood Creek, a mile and a half below the present post-office and stage station of the same name.

*Osagon* Creek, in Humboldt County. From Yurok Asegen, a place name of unknown meaning.

*Otay*, in San Diego County, is named from a Diegueño Indian word, *otai* or *otaya*, "brushy."

*Pachappa*, near Riverside. Of unknown origin.

*Pacoima*, in Los Angeles County. Probably of Gabrielino Shoshonean origin, but unknown.

*Pahute* Mountain, in Kern County, is named from the same tribe as Piute, which see.

*Paicines*, or Pajines, in San Benito, is probably a tribal name, as stated by Sanchez, 160, 399. The region was occupied by Costanoan Indians, many of whose village or group names end in -n, to which the Spaniards frequently added the plural -es. Compare Mutsu-n, Rumse-n, Olho-n-es, Bolbo-n-es, Salso-n-es; also, in the territory of their immediate neighbors, Essele-n, Carqui-n-ez, Suisu-n, Ulpi-n-os.

*Pala*, in San Diego County, may be named, as sometimes stated, from Spanish *pala*, "shovel," but is much more probably from Luiseño Shoshonean *pala*, "water." At least, the Luiseño accept it as a native place name of this significance. Kroeber, *Shoshonean*, 147.

*Pamo*, in San Diego County, was called Pamo by the Diegueño Indians, but the meaning is not known.

*Panamint* Mountains and Valley, in Inyo County, are named from a Shoshonean tribe in the region of the range, who were close relatives of the Shoshoni proper of central and northeastern Nevada, and identical, or practically so, with the Shikaviyam or Koso. The Mohave apply the name, in their pronunciation "Vanyume," to the Serrano of

the Mohave River and adjacent regions. The origin of the word is unknown.

*Paoha* Island, in Mono Lake, has a name which for all that is known to the contrary may be from a Mono or Northern Paiute source. It is of unknown origin, however, and in its present form looks more like a Hawaiian than an Indian word. The *Faoho* of some maps appears to be only a misspelling.

*Pasadena* is often known as "the Crown City," and Bailey gives its derivation from Chippewa *Weoquan Pasadena*, "crown of the valley." The Chippewa may now have a descriptive word for crown, but such a conception is certainly not aboriginal. No unsophisticated and very few civilized Indians would think of calling any place the "crown of the valley." The phrase has all the appearance of having been coined by an American out of Indian or imaginary Indian terms.

*Paskenta*, in Tehama County, is Central Wintun *Paskenti*, "bank-under," under the bank.

*Pauba*, in Riverside County, was in Luiseño territory, and the name sounds as if it had been taken from that language, but nothing appears to be known as to its source.

*Pauja*, in San Diego County, is named from Diegueño *Pauha*, of unknown significance.

*Pauma*, in San Diego County, is *Paumo*, a still inhabited Luiseño village. The meaning is unknown. Kroeber, *Shoshonean*, 147.

*Pecwan* Creek, Humboldt County, has its designation from the Yurok village of *Pekwan*, at the entrance into the Klamath of the creek, which is named, according to Indian custom, after the spot at its mouth.

*Petaluma*, in Sonoma County, is named from an aboriginal *Petaluma*, which stood "on a low hill east of Petaluma Creek at a point probably about three and one-half miles, a little north of east, of the town of Petaluma." So Barrett, *Pomo*, 310. The village belonged to the Coast Miwok, and its name in their dialect signifies "flat-back," no doubt from the appearance of the elevation on which it was situated.

*Piru*, in Ventura County, according to Alexander Taylor,<sup>25</sup> is named from a Chumash village *Piiru*; according to the writer's information, the name of the village, which was Shoshonean, not Chumash, was *Pi'idhuku* in Shoshonean, and signified a kind of plant, perhaps a sedge or grass.

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<sup>25</sup> California Farmer, July 24, 1863.

*Pismo*, in San Luis Obispo County, is of unknown origin. The place was in Chumash Indian territory, and the name sounds like good Chumash.

*Piute*, places in Kern, also in San Bernardino County, and a spring in eastern San Bernardino County, take their name from a well-known, or rather two well-known, Shoshonean divisions, too widespread and too loosely organized to be truly designable as tribes, but each possessing a considerable uniformity of speech and customs. The Southern Paiute, who appear to have been first called by this name, lived in southwestern Utah, northernmost Arizona, southern Nevada, and southeastern California, and may be said to include the Chemehuevi and Kawaiisu. Their language is similar to Ute. The Northern Paiute, who disclaim this name, although it is universally applied to them by Americans in their habitat, and who have also been called Paviotso in literature, speak a dialect virtually identical with Bannock. They live in eastern Oregon, northwestern Nevada, an eastern fringe of northern and central California, and apparently shade into the Mono. Thus the Indians of Owens River Valley, who appear to be substantially Monos, are commonly called Paiutes. The usual American pronunciation of Paiute is Paiyut, but the meaning of the word, which has been interpreted both as "water Ute" and "true Ute," cannot be considered as positively determined.<sup>26</sup> Most of the places in California called Piute or Pahute are in or near the range of the Southern Paiute or their close kindred; but a Piute mountain and creek in Tuolumne County are apparently named after the Mono-speaking Indians of Mono County, who affiliate with the "false" or Northern Paiute.

*Pogolimi*, a land grant in Sonoma County, bears an unidentified name which may be Indian.

*Pohono* Falls, in Yosemite Valley, appears to be of Miwok Indian origin. These Indians, however, do not recognize the often quoted meaning "evil wind," and connect the word rather with Pohonichi, the Yokuts name of a Miwok group in the vicinity, in which *-chi* is an ending denoting "people."

*Pomo*, a post-office in Potter Valley, Mendocino County, embodies the name Pomo or Poma—meaning "people" and much used as a suffix of village names—which in literature and popular usage has come to designate a large group or linguistic family of Indians in Mendo-

<sup>26</sup> See, however, W. L. Marsden, in *American Anthropologist*, n.s. XIII, 724-725, 1911, who presents good evidence favoring the meaning "water Ute."

cino, Lake, and Sonoma counties. It was, however, also the name of one particular village of the Northern Pomo, which stood at the present Potter Valley flour mill, south of the post-office, and is probably the source of the name of the town. Barrett, *Pomo*, 140.

*Poonkiny*, in Mendocino County, is Yuki *punkini* (more exactly *punk'ini*), meaning "wormwood."

*Posolmi*, a land grant in Santa Clara County, may be a name of Costanoan origin, but is not identifiable.

*Poway*, in San Diego County, was in Diegueño territory. The neighboring Luisiño today call the place Pawai (Kroeber, *Shoshonean*, 149); the Diegueño use the same term; but whether this designation is native with either tribe, or borrowed by them from the whites, is not certain.

*Putu* or Putah or Putos Creek, has sometimes been said to be of Indian origin, but appears to be from the Spanish *puta*, "harlot."

*Quati*, a grant in Santa Barbara County, bears an unidentified name.

*Requa*, in Del Norte County, is said to have been named after a member of the Requa family prominent in California. It is more likely that the origin is from Rekwoi, an important Yurok village at the mouth of the Klamath, just below the present American town.

*Saboba*, in Riverside County, is Luiseno Sovovo (both "v's" bilabial), a place or village name, meaning unknown. Kroeber, *Shoshonean*, 147.

*Samagatuma*, near Cuyamaca in San Diego County. Unknown. If Indian, Diegueño.

*Sanel*, in Mendocino County, is given by Bailey as named after a "tribe," which is correct in the sense of a village. According to Barrett, *Pomo*, 171, this rancheria was called Shanel (cane'l), from shane (cane'), "sweat-house," and was a populous place "on the south bank of McDowell Creek at a point just south of the town of Sanel or Old Hopland." From this village was named the Senel land grant. Another Pomo village called Shanel, which, however, does not appear to have entered into American geographical nomenclature, was situated farther north, in Potter Valley.

*Sapaque* Valley, on the line of San Luis Obispo and Monterey counties, has an unidentified name. If Indian, it is of Salinan origin.

*Saticoy*, in Ventura County, goes back to a Chumash original Sati'koi, a village in the vicinity.

*Sequan* or *Sycuan* or *Cycuan* reservation, also a peak, in San Diego County, has its name from a Diegueño Indian word, *sekwan*, denoting a kind of bush.

*Sequit*, the third name of the Malibu or Topanga land grant in Los Angeles county, is unidentified, but, like these two other names, evidently of Indian origin.

*Sesma*, in Tehama County, bears an unidentified name.

*Sespe*, in Ventura County, is named from a Chumash village, *Se-ek-pe*, *Shehpe*, or *Sekspe*; the meaning of the word may be "fish."

*Shasta*. The name of this county is involved in obscurity. The county is obviously named after the far-visible gigantic mountain. The suggested derivation from French *chaste*, "pure," as applicable to its perpetual snows, is unlikely. Dr. R. B. Dixon, who is the authority above all others on the Shasta group of Indians, says:<sup>27</sup>

"The earlier forms—such as *Saste*, *Shaste*, *Sasty*, *Shasty*, *Chasty*, *Shastl*, *Shastika*—have given place to the form *Shasta*. . . . The origin and meaning of this term . . . are both obscure. So far as my information goes, it is not a term used by the Shasta for themselves, either as a whole or in part, although there is some doubt as to whether or not the term may not have been used to designate a portion of the stock, *i.e.*, that about the eastern portion of Shasta Valley. Its use, however, as such, is recent. It is not a term for the Indians of this stock in the languages of the surrounding stocks, whose names for the people are known, although in use by both *Achomā'wi* and *Atsugē'wi*. It is emphatically denied by the Shasta that it is a place-name for any section of the territory occupied by them, and indeed there is some question as to whether it is even a word proper to their language. After persistent inquiry, the only information secured which throws any light on the matter is to the effect that about forty or fifty years ago there was an old man living in Shasta Valley whose personal name was *Shastika* (*Sūstī'ka*). He is reported to have been a man of importance; and it is not impossible that the name *Shasta* came from this Indian, an old and well-known man in the days of my informant's father, who was living at the time of the earliest settlement in this section,—in the '50's. Inasmuch as the suffix *ka* is the regular subjective suffix, we should have *sūstī* as the real name of this individual, from which the earlier forms of *Shasty*, etc., could easily have been derived. The derivation from the Russian *CHISTY*, meaning "white [*sic*], clean,"—a term supposed to have been applied by the settlers at Fort Ross to Mount Shasta,—is obviously improbable. The matter is further complicated by the difficulty of clearing up the precise relationships of the so-called "Chasta" of Oregon, and of explaining the recurrence of the same term in the name of the Athabascan tribe of the *Chasta-Costa*<sup>28</sup> of the Oregon coast."

Dr. Dixon, however, also says that the Shasta are called *Sastī'dji* by the Achomawi and *Sūstī'dji* by the Atsugewi. These names would

<sup>27</sup> "The Shasta," in *Bull. Am. Museum Natural History*, xvii, 384, 1907.

<sup>28</sup> Pronounced "Shasta-Costa." The spelling with "Ch" points to an original French use of the word in Oregon.

point to an Indian origin for the tribal term and geographical designation, were it not entirely possible that they have but recently been coined or derived, from the American name of the Shasta, by these other Indians who now know English in addition to their own dialects.

The origin of the word must therefore be regarded as still undetermined, although almost certainly Indian.

The current derivation of the word, as given, for instance, by Maslin, is from a tribal name meaning "stone house or cave dwellers." This erroneous tradition seems to go back to a hasty misunderstanding of a statement by Steele on page 120 of the Report of the Commissioner of Indian Affairs for 1864, to the effect that "the Shasta Indians, known in their language as Weohow—it meaning stone house, from the large cave in their country—occupy the land east of Shasta River," etc. It will be seen that the alleged meaning does not apply to "Shasta" at all, but to the native name "Weohow" for which the Americans use Shasta. Indiscriminateness of this sort is typical of most of the attempts to explain native names in California.

*Simi*, in Ventura County, is Ventura dialect Chumash Shimiyi or Shimii, a place or village. Indian informants can give no etymology, and Bailey's signification of "source of water" appears unfounded.

*Sisar* Canyon, in Ventura County, derives its name from a Chumash village site Sis'a.

*Siskiyou*, the name of the county, is a term the significance of which, according to Maslin, has "never been authentically determined," although it has "generally been assumed" to be the "name of a tribe." He cites, however, a suggestion that it is a corruption of French "Six Cailleux," applied in 1832 to a ford on the Umpqua river in Oregon because of six stepping stones. This story looks too much like a typical case of subsequent folk-etymology to engender much confidence. The usual assumption of an Indian origin, though not necessarily from a tribal name, is more credible. The source, if aboriginal, is, however, at least as likely to have been Oregonian as Californian.

*Sisquoc*, in Santa Barbara County, is unidentified. It looks to be Chumash Indian.

*Skukum* Rock, a mountain in Siskiyou County, is apparently named from the Chinook jargon word *skukum*, "strong." This trade dialect barely penetrated to the northernmost parts of California, and the name was therefore almost certainly applied by white men.



*Soboyame*, in San Diego County, may be Indian. It is unidentified.

*Somis*, in Ventura County, has a Chumash name, the appellation of a village variously rendered S'ohmüs, Somus, Somes, and Somo.<sup>29</sup>

*Sonoma* County is named after the mission and city of Sonoma. The translation "valley of the moon" is fanciful. It has also been said, according to Barrett, *Pomo*, 313, that the term is of Spanish origin and was given as a name to a chief at Sonoma by the Spaniards. The last part of this statement is no doubt correct, since Dr. Barrett's Indian informants recalled a Coast Miwok chief, properly called Hoi-pustolopokse, who was commonly known as Sonoma. But there can be little doubt that as in the case of Solano the individual was so dubbed from the Mexican establishment. Dr. Barrett gives what must be regarded the most likely derivation when he says that there is, "in the village names of the Yukian Wappo dialect, the territory of which extends to within a few miles of Sonoma, a constantly recurring ending -tsō'nōma, derived from tsō, earth or ground, and nō'ma, village, as mīcēwal-tsō'nōma; and it seems probable that this is the true source of the name Sonoma."

*Soquel*, in Santa Cruz County, also written Shoquel in the name of the land grant, is a Costanoan village name. Alexander Taylor cites "Osoalis (Souquel)" as one of the rancherias from which the mission of Santa Cruz had neophytes.<sup>30</sup>

*Sotoyome*, a land grant in Sonoma County, is given by Bailey as from Spanish *soto yo me*, literally, "forest I me," which he makes by a peculiar idiom into "my own forest." What is perhaps the same name in another spelling, Sotoyama, he interprets as a compound of Spanish *soto*, forest, and "Indian" *yama*, lake—which would be equally remarkable. Barrett, *Pomo*, 218, says that the chief of the Southern Pomo village of Wotokkaton (on the Luce Ranch a short distance upstream from Healdsburg and across the Russian River from the town), was known as Santiago; also as Manteca, literally "lard," evidently a Spanish nickname corresponding to English "Fat;" and also as Soto; and that "it is from this latter name that Sotoyome is derived, the latter part of the name signifying 'the home of.' " Whether Soto is a third Spanish name of this conspicuous individual, or Indian, is not certain; but it is clear that even if the word Sotoyome is good Pomo it is not an ancient name of a locality, for

<sup>29</sup> Handbook of American Indians, Bur. Am. Ethn. Bull. 30, part II, 615.

<sup>30</sup> California Farmer, April 5, 1860.

the California Indians, before contact with the whites, never based the permanent appellation of a village or locality on the name of a person. It seems therefore that Sotoyome is an Indian place-name formed by Indians from a personal name in Spanish times.

*Soulajule*, a land grant in Marin County, appears to be named from an Indian word, but this has not been identified.

*Suey*, a land grant in San Luis Obispo and Santa Barbara counties, bears an unidentified name. The only suggestion, and it is a slender one, is afforded by Suiesia, mentioned by Taylor<sup>31</sup> as a Chumash village connected with Santa Ynez mission.

*Suisun* Bay, and Suisun City, in Solano County, bear the name of a prominent "tribe," that is, probably a village, of the Patwin or Southern Wintun Indians of this region. This village is often mentioned in Spanish sources, but has not been exactly located.

*Surper* appears on some maps as a settlement on the Klamath River, in Humboldt County. It is occupied only by one or two Yurok Indian houses, representing the former native village of Serper.

*Suscol* Creek, in Napa County, is the aboriginal Southern Wintun village of Suskol.

*Taboose* Pass, in the crest of the Sierra Nevada, and Taboose Creek, in Inyo County. Unidentified, but, judging from the sound, very likely of Mono Shoshonean origin.

*Tache*, Laguna de, a land grant in Fresno County, is named for the Tachi tribe of Yokuts Indians, who lived in the slough-intersected region at the outlet of Tulare Lake, near by.

*Tahoe* Lake is said to be named from Washo *tah-hoo-he*, "big water." This etymology is given by Bailey, and is also current. There is very little on record concerning the Washo language. Intrinsically the above derivation seems reasonable, but the accepted etymologies of California Indian names are so much more often wrong than right, that in view of the ordinary word in Washo for "water" being *time* and for "large," *tiyeli*, some doubt may not be hypercritical. Five minutes' unprejudiced inquiry of an intelligent elderly Washo would settle the point positively.

*Tahquitz*, one of the peaks of the San Jacinto Mountains in Riverside County, also a nearby creek, is named from Takwish (or Dakwish—one spelling is as correct as the other, since the initial sound is intermediate between English "t" and "d"), a mythological character of the Luiseño and Cahuilla Indians, associated with meteors or per-

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<sup>31</sup> California Farmer, October 18, 1861.

haps more exactly ball-lightning, usually pictured as a cannibal, and believed to have had his home, or still to have it, on or in Mount San Jacinto.

*Taiiguas*, in Santa Barbara County, according to Alexander Taylor, is named from a Chumash village.<sup>32</sup>

*Tajauta*, a land grant in Los Angeles County, is named from an unknown source. If Indian, it would be from the Gabrielino dialect; and its sound makes such an origin possible.

*Tallac*, in Eldorado County, was, like Lake Tahoe, in Washo territory, but there is apparently no information available to show whether or not the word is Indian.

*Tallowa* Lake, a portion of Lake Earl in Del Norte County, is named from Tolo'okw, the Yurok name of an Athabaskan village in the vicinity, the current ethnological designation of the tribe, Tolowa, deriving from the same source: *ní-tolowo*, "I speak Tolowa," *i.e.*, the Athabaskan dialect of Del Norte County.

*Tamalpais* Mountain, in Marin County, does not contain Spanish *pais*, "country." It is Coast Miwok *Tamal-pais*, "bay mountain." Barrett, *Pomo*, 308.

*Tapo* or *Tapu* Canyon, near Simi in Ventura County, is named from a Chumash original Ta'apu, "yucca," an inhabited site.

*Tecopa*, in Inyo County, is said by Bailey to have been the name of an Indian chief, which may or may not be the case. There is nothing in the sound of the word to prevent its having had a Shoshonean origin.

*Tecuya* or *Tacuya* Creek, in Kern County, and Tecuya Mountain at the head of this stream, are named after Tokya, the name applied by the Yokuts tribes to the Chumash Indians, a division of whom occupied the region in question.

*Tehachapi*, also *Tehichipi*, the famous pass, and a town and mountain range, in Kern County. The name is of Indian origin. The pass was in the territory of the Shoshonean Kawaiisu, but it has not been ascertained whether the word occurs in their speech. The Yokuts to the north, however, call the region, or some spot in it, Tahichipi, or more usually Tahichpiu, -u being the regular locative case ending.

*Tehama* County is, as Maslin says, named from an Indian "tribe," that is, Wintun village, which probably stood on the west side of the Sacramento River near or at the present town of Tehama.

<sup>32</sup> California Farmer, October 18, 1861.

*Tehipite* Valley and Dome, on upper Kings River in Fresno County, appear to derive their name from an unidentified word of Mono origin. The location of the places and sound of the name indicate this.

*Tejunga* or *Tujunga* River, in Los Angeles County, is evidently a Gabrielino Shoshonean place name, as evidenced by the locative case ending *-nga*.

*Temecula*, in Riverside County, is Luiseño *Temeku*, meaning unknown, a village of this Shoshonean division. Kroeber, *Shoshonean*, 147. *Teme-t* is "sun" in Luiseño.

*Tenaya*, a stream and lake draining into Yosemite Valley, are named after a Miwok chief, head of the Yosemite Indians at the time of discovery.

*Tepusquet*, in Santa Barbara County, is a name that has the ring of a Chumash Indian word, but is of unknown origin.

*Tequepis*, a land grant in Santa Barbara County, is named from a Chumash village near San Marcos.<sup>33</sup>

*Terwah* Creek, a northerly affluent of the Klamath River, in Del Norte County, is named from *Terwer*, as the Yurok Indians call it.

*Tiee* Valley, in Contra Costa County. Unidentified.

*Tiltill* Mountain and Creek, in Tuolumne County. Unidentified.

*Tinaquaic*, in Santa Barbara County, has a name presumably of Chumash Indian origin, but unidentified.

*Tinemaha*, or *Tinemakar*, in Inyo County, may be of "Paiute" origin.

*Tish-Tang-a-Tang* Creek, in Humboldt County, is not, as given by Gannett and repeated by Bailey, a fanciful name indicating the splashing of water, but the American rendering of *Hupa Djishtangading*,<sup>34</sup> the name of a village at the mouth of the creek.

*Tissaack*, South Dome in Yosemite, is, *vide* Powers, 364, 367, Southern Miwok *Tisseyak*, the name of a woman who according to tradition was transformed into the mountain. California Indian legendary names of persons, however, almost always have meanings; and the significance of this word is not yet known.

*Tocaloma*, in Marin County, is given by Bailey as meaning "the hooded hill" in Spanish. This is improbable. *Toca* means a "hood" or "toque," but "hood-hill" would be *Loma Toca* rather than *Tocaloma*. The place is in Coast Miwok territory, and sounds like a Coast

<sup>33</sup> Alexander Taylor, *California Farmer*, October 18, 1861; April 24, 1863.

<sup>34</sup> Goddard, present series, I, 12, 1903: *Djictañadiñ*.

Miwok word. The ending suggests *-yome*, meaning "place" in this language; especially as *l* and *y* interchange in some Miwok dialects. It may be added that in Central Sierra Miwok dialect *tokoloma* means "land salamander."

*Tolay* Creek, in Sonoma County, appears to have an unidentified Indian name. There was a Coast Miwok rancheria Tuli near Sonoma City. Barrett, *Pomo*, 313.

*Tolenas*, or *Tolenos*, in Solano County, is apparently named from a South Wintun Indian village. Taylor, quoted in Bancroft, *Native Races*, I, 452. Sanchez, 268, 436, suggests a misspelling of Yolenos, perhaps Yoleños, as the Spaniards might have called the Yolo Indians.

*Toluca*, "near Los Angeles, is probably derived from Toluja, or Tilijaes, a tribe among the original ones at San Juan Capistrano, although there is also a place named Toluca in Mexico." Sanchez, 439.

*Tomales* Bay, in Marin County, is from Coast Miwok *tamal*, "bay." There is no connection with Spanish *tamales*. Barrett, *Pomo*, 308.

*Toolwass*, in Kern County, is of unknown origin, but suggests *toloache*, often vulgarly pronounced *tuluach*, the Spanish name of the jimson-weed, *Datura meteloides*. This derivation, however, is only a guess.

*Toowa* Range, in Tulare County. Unknown, but a Shoshonean, probably Mono, origin is indicated.

*Topanga*, one of the three names of the Topanga-Malibu-Sequit land grant in Los Angeles County, also applied specifically to a canyon four miles west of Santa Monica, is a place designation taken from the Gabrielino Shoshonean dialect, as shown by the locative ending *-nga*.

*Topa Topa* or *Topo Topo* Mountain, in Ventura County, is a Chumash place name. Taylor gives Topotopow,<sup>35</sup> Henshaw's<sup>36</sup> and the writer's informants Si-toptopo; and Henshaw locates the rancheria at Nordhoff. The prefix *-si* in the Indian original means "his" or "its."

*Truckee* City and River, in Nevada and Placer counties, are named after a Northern Paiute chief. See Gannett. The word appears considerably corrupted, but the exact original pronunciation does not seem to have been recorded.

*Tulucay*, a grant in Napa County, is named from Tulukai or Tuluka, meaning "red," a Southern Wintun or Patwin village near the State Hospital at Napa. Barrett, *Pomo*, 293.

<sup>35</sup> California Farmer, May 4, 1860.

<sup>36</sup> Bur. Am. Ethn., Bull. 30, II, 582 (â = o).

*Tunnabora* Peak, in the crest of the Sierra Nevada, near Mount Whitney. Unknown. Possibly Shoshonean, Mono dialect. Compare Tunemah Peak and Pass not far to the north.

*Tuolumne* County is evidently named after the river. According to Maslin, Tuolumne is a "corruption of the Indian word 'Talmalamne' which signifies 'stone house or cave' "—and which was the name of a large tribe of Indians who lived on both sides of the river." There was a tribe (Kroeber, *Miwok*, 373; Merriam, 351) called Tawalimni, Towolumne, or Tuolumne, possibly Miwok but more probably Yokuts, in the plains of the San Joaquin Valley in the vicinity of the lower Tuolumne and Stanislaus rivers up as far as about Knights Ferry. The word Tawalimni, which perhaps was really Tawalamni or Tawalumni, would easily give rise, in either English or Spanish, to Tuolumne. The signification is unknown, but its ending, *-imni*, *-amni*, or *-umni*, occurs in many names of Yokuts tribes and Miwok and Maidu villages in the valley portion of the San Joaquin-Sacramento drainage. Usually the stems of such words cannot be assigned a meaning even by Indians. The interpretation "stone house or cave" is very unlikely, since the California Indians never built in stone, and the term would therefore be applicable only to dwellers in caves or rock shelters, which demand a mountain habitat, whereas both the location of the Tawalimni and the distribution of nearly all Indian place names ending in *-imni* seem to be confined to the plains.

*Turup* Creek, in Del Norte County, is named from the Yurok village Turip, on the south side of the lower Klamath River.

*Tzabaco*, a land grant in Sonoma County, may bear an Indian name, though it suggests Spanish *tabaco*.

*Ube Hebe*, appearing on some maps as northeast of Independence, Inyo County, is an unidentified name.

*Ukiah*, the county seat of Mendocino County, is named after the Yokaya grant extending from about four miles north of Hopland to north of Calpella, and including, therefore, Ukiah Valley. The word, according to Barrett, *Pomo*, 168, is Central Pomo, *yo*, "south," and *kaia*, "valley." Yokaia is today the Indian name of a rancheria south-southeast of the city of Ukiah. Dr. Barrett says that the inhabitants moved to the site only since the American occupation, after their return from the former Mendocino reservation (on the coast between Noyo and Ten Mile rivers). The reservation was discontinued in 1867. Before the coming of the whites, according to the same authority, the people of the present Yokaia rancheria lived "chiefly at cō'-

kadjal (Shokadjal), a short distance northwest." The designation Yokaia is, however, unquestionably older than the modern Indian village, as shown by the grant name. Whether it originally applied to the entire valley, to a part of it, or to some native settlement in it, is uncertain, but the interpretation "south-valley" must be considered the correct one. M. A. E. Sherwood, cited by Barrett, *Pomo*, 169, is responsible for the definition "deep valley," repeated by Bailey. *Yo*, it is true, is "down," "under," or "hole" in several Pomo dialects, but appears normally as a suffix, whereas *yo*, "south," like other terms of direction, is regularly first in compound words.

*Ulatu* or *Ulati* or *Ualtis* Creek, in Solano County, bears a name evidently connected with that of the South Wintun or Patwin Indian division called Olulato, Ululato, or Ullulata. Compare, Powers, 218, and Bancroft, *Native Races*, I, 452, 453.

*Ulistac*, a land grant in Santa Clara County. The word is obviously of Costanoan origin, as evidenced by the regular Costanoan locative case ending *-tak*, frequent on village names; but the name is not otherwise identifiable. It suggests Juristac, which see. *L* and *r* alternate in Costanoan dialects, and an initial *h* would be likely to be represented by *j* by one Spanish writer, and omitted altogether by another. *Ores*, "bear," and *uri*, *uli*, "head," "hair," or "forehead," are the only Costanoan words known to the author which suggest the stem.

*Ulpinos*—Rancho de los Ulpinos—a land grant in Solano County, is evidently named after the Chulpun or Khoulpouni Indians. The location of the grant, on the west side of the lower Sacramento river, would make these Indians of Wintun stock, according to all ethnological maps. Merriam, 348, however, declares the Hulpoomne (for the ending *-umni*, see Tuolumne) to have been a Northwestern (Plains) Miwok tribe whose principal rancheria was near Freeport, nine miles south of Sacramento City, and on the east side of the river.

*Un Bully* Mountain, between Siskiyou and Trinity counties, is in Wintun territory, and "Bully" is apparently Wintun *boli*, literally "spirit," but much used in mountain names: compare Yallo Bally. The meaning of *Un* is not known.

*Unumhum*, or Umunhum Mountain, in Santa Clara County, is named from an unidentified source.

*Usal*, in Mendocino County, pronounced Yusawl, was in Athabasean territory but appears to be the Pomo word Yoshol, containing

the stem *yo*, "south." *Sho* is "east," and *-l-* an ending of terms of direction in the same language; but it is not known whether these elements enter into the word.

*Wahtoke*, in Fresno County, appears to be Yokuts *watak*, "pine-nut." A "tribe" called Wattokes, living "high up on King's River"—and therefore presumably Monos—are mentioned in the *Report of the Commissioner of Indian Affairs* for 1857, p. 399,<sup>37</sup> and elsewhere. This tribe has, however, not been identified.

*Wanamina*, in Shasta County, is unknown and may be Indian, coined, or borrowed.

*Wapanse* Creek, in Plumas County. The origin of the name is unknown.

*Wasioja*, in Santa Barbara County, is unidentified. The combination of Spanish *j* with *w* that does not occur in that language, suggests coinage or at best corruption.

*Wassama* Creek, in Madera County, is named from Was-sa'-ma, a Southern Sierra Miwok village on the stream, near Ahwahnee. Merriam, 346.

*Wauhab* Ridge, southeast of Sunol, in Alameda County. The name suggests an Indian origin but is unknown.

*Waukell* Creek, entering the Klamath River from the south in Del Norte County, has its name from the Yurok village Wohkel, "pepper-woods."

*Wawona*, in Mariposa County, is of unknown origin. It does not appear to be Indian.

*Weeyot*, in Humboldt County. From the current name of the Humboldt Bay Indians, Wiyot, which occurs in several neighboring native languages in this form or the variants Weyat or Weyet.

*Weitchpec*, in Humboldt County, from Yurok Weitspekw, a spring in the Indian village of Weitspus at the confluence of the Klamath and Trinity rivers, now called Weitchpec or Wichpec by the whites. The meaning of Weitspekw is not known; that of Weitspus seems to be "at the forks," since the Yurok give the same name to the former Hupa village situated at the junction of Trinity River with its south fork.

*Winum Bully* Mountain, between Shasta and Trinity counties, is from a Wintun original. "Winum" suggests *win*, the Central Wintun form corresponding to Northern Wintun *wintun*, "man," plus a

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<sup>37</sup> Quoted in Bancroft, *Native Races*, I, 455.



case ending, or the stem *win*, *wini*, "to see;" and "Bully" is *boli*, "spirit," appearing otherwise in names of mountains in Wintun territory, as in Yallo Bally, which see. The meaning therefore is probably either "person's spirit" or "sees spirits."

*Wynola*, in San Diego County. Unknown.

*Yajome*, a land grant in Napa County, is unidentified and therefore probably Indian. The derivation from Yayome, from Spanish *ya yo me*, "already I me," supposed to mean "now I have arrived," is of course nonsense.

*Yallo Bally* Mountains, two peaks known as North and South, between Trinity and Tehama counties, are named from Wintun *yola*, "snow," and apparently *boli*, "spirit." (The Wintun *o* is open, like English *a* in "all"). The belief that peaks were the abode of spirits was common among the Indians of California. The element *boli* reappears, in the forms Bally and Bully, in Bally, Bully Choop, Winum Bully, and Un Bully, all of them peaks in Wintun territory.

*Ydalpom*, pronounced Wydalpom, in Shasta County, is from a Northern Wintun place name, in which *wai-* is "north," *-dal-* possibly means "lying," and *-pom* is "place."

*Yokohl*, in Tulare County, is named from a Yokuts tribe called in some dialects of that speech Yokol and in others Yokod. They were neighbors of the Kawia where the Kaweah River emerges into the plain. The name Yokol is not explained by the Indians, but suggests a connection with Yokuts, more exactly Yokoch, meaning "person" in that language.

*Yolo* County is named, as Maslin says, from Yo-lo-y, a tribal name. The "tribe" was of course a village, of the Patwin or Southern Wintun, which stood at Knight's Landing and was called Yoloi, or more probably Yodoi. Maslin's and Gannett's definition, "a place thick with rushes," is at best approximate; if that is what the Wintun meant, they would have said merely "rushes," or in California parlance "tules." This seems a reasonable name, but available Wintun vocabularies show only forms like *hlaka* and *hlop* for "tule," and nothing resembling *yodoi*. Barrett, *Pomo*, 294, quotes Miss Kathryn Simmons as mentioning a chief Yodo at Knight's Landing. Analogy with other cases would lead to the conclusion that this chief's name had been applied by the whites to his people and his village; but Dr. Barrett's Indian informants, and the author's, know of *yodoi* only as a place name, and one without meaning.

*Yontockett* School District, in Del Norte County, bears an unexplained name, which seems, however, to go back to the appellation of an Athabascan Tolowa village.

*Yosemite* is Southern Sierra Miwok for "grizzly bear," as usually stated, though like English "bear" it signifies the species in general and denotes a "fully grown" animal only in distinction from words perhaps corresponding to "cub." The Indian pronunciation is Uzu-mati or Uzhumati, with the *u* spoken with unrounded lips. The word seems to have been applied to the valley by Americans either through a misunderstanding or from a desire to attach to the spot a name which would be at once Indian and appropriate. The statement that the tribe owning the valley were known as "the Grizzly Bears" cannot be authenticated and is probably incorrect. The native name of the principal village in the valley, and by implication of the valley itself, was Awani, surviving in Ahwahnee, which see. Barrett, *Miwok*, 343.

*Yreka*, in Shasta County, for either the spelling or the pronunciation of which every literate Californian must blush—the word is spoken "Wyreka"—is said by Powers, 243, to be the word meaning mountain and the name of Mount Shasta in the Shasta language: *wairika*, properly *waiika*. The last syllable looks like the Shasta subjective case; compare Shastika and Shasta. *Wai-* means "north" among the neighboring Wintun; but the idiom of these Indians is totally different from that of the Shasta, and the resemblance therefore probably fortuitous. Dixon, in Bulletin of the American Museum of Natural History, volume 17, page 389, 1907, confirms Powers.

*Yuba* County is said by Maslin to be named from Yuba River, Spanish "Rio de las Uvas" or wild grapes. Uvas became Uva, then Uba, then, in American mouths, Yuba. This is almost certainly an imaginary derivation. Yupu, or Yuba, or with the nominative ending Yubam, also written in American spelling Yubum, was a Northwestern Maidu village near the mouth of the Yuba into the Feather River.<sup>38</sup> The name would apply also to the river, as according to Indian custom streams commonly bore no specific appellation, but were designated, when necessary, by the names of the places at their mouths.

*Yucaipa*, in San Bernardino County, takes its name from Serrano Shoshonean Yukaipa or Yukaipat, a place. Kroeber, *Shoshonean*, 134, *Cahuilla*, 34, 39.

<sup>38</sup> Handbook of American Indians, Bur. Am. Ethn. Bull. 30, part II, 1012.

*Yulupa*, in Sonoma County, near Santa Rosa. Unidentified.

*Yuma* Reservation, in Imperial County, opposite the Arizonan city of Yuma, is named after the Yuma tribe, the occupants, throughout the historic period, of the vicinity. The origin of the name Yuma has never been satisfactorily ascertained. The Yuma themselves, and the allied Yuman tribes such as the Mohave and Maricopa, do not accept the word Yuma as native, but call the tribe Kwichyana.



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